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The American Friend

Old Series Vol. L No. 20 | OCTOBER 7, 1943 | New Series Vol. XXXI No. 20

Education for the Frontier

An Editorial

Bible School Teaching

By Lillian White Shepard

Christian Education Advance

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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For Oct. 17—What to do on the Sabbath

(Exodus 20:8-11; Isaiah 58:13-14; Mark 2:23 to 3:6)

THE SABBATH IN OUR COMMUNITY

A number of years ago a Sunday school teacher told the pupils in her class that she did not even use her telephone on the Sabbath. To do so would cause someone to work.

What constitutes a correctly kept Sabbath? This is a question that good men and women are asking today. It is only fair that they receive an honest answer. Many would handle this question with gloves because it is truly a touchy subject. Certainly a great many good men and women who profess to be Christians have eaten at a restaurant on Sunday, or bought gasoline, or gone to a movie, and used the telephone. Are they to be condemned? Or, shall we go the other extreme and say that these things are an essential and accepted part of our life today and twist our scriptures to fit? These questions are not to be lightly answered.

THE SABBATH OF YESTERDAY

A generation ago children of religious parents sat in the house on the Sabbath after attending Sunday school and church, read, looked at the photo album or went for a quiet walk. There were no boisterous games played out of doors for the Sabbath was a day for reverence. Father believed Mark's words that the Sabbath was made for man. He went to church, ate a big dinner and rested all day. The text did not apply to mother who worked very hard on Saturday baking and cooking, and again on Sunday cooking and washing dishes, especially if the usual Sunday company came. What then, can we say for today?

LET THIS BE OUR GUIDE

The Old Testament is very plain in bringing to us the teaching and command that we are to remember and keep holy the Sabbath, that we are not to do any work on that day or allow others in our household to work. In fulfilling the law, Jesus made it rather evident that a man might care for his own and others' needs upon the Sabbath day. What are these needs?

The significance of the Sabbath day should be above all else a day for remembering the Lord as the Giver of everything we have in life. It is a day to thank God for the good health he has blessed us with to do our daily work. It is a day to cast aside the cares and toils of our daily life and to enter into fellowship and worship with our friends. It is a day for renewing our strength, our faith, our vision. It is the Lord's day, a day we should set aside in remembrance of his blessings.

Remembering what Jesus said; is the Sabbath a day when a man who sits six days a week at his desk engaged in mental work, may go to his yard and mow his grass, or plant seeds in his garden? If this brings him relaxation from his daily work, refreshes his mind, and gives him the joy of working with his hands, is it a desecration of the Sabbath?

All men need vision in life. Vision lifts our hearts, and the relaxation that comes to mind and body as we sing hymns and worship together on the Sabbath, fills our lives with courage and hope. We keep holy the Sabbath if some way, out of that day comes to our soul renewed faith and vision.

DONALD MCKINNEY.

For Oct. 24—How May We Honor Our Parents?

(Exodus 20:12; Luke 2:48-51; Mark 7:6-13; John 19:25-27)

RESPONSIBILITY TO PARENTS

One of the grave concerns brought before Indiana Yearly Meeting one hundred years ago was for boys and girls who were thought to be engaging in questionable activities. Truly each generation has had alarmists who have said "the younger generation is going to the dogs." It is well for some men to always be on the alert although the picture is never as dark as painted. Truly we have one of the finest generations of young people in America today.

THE DUTY OF PARENTS

May this thought sober us to the realization that we may share the blame for children gone wrong! The greatness of this nation has been fostered in the home, in the teaching and rearing of children, and in strong family ties. Still today on your street and mine are many homes, fine Christian homes and fine families. They overbalance the broken homes and wayward youth.

Parents have the duty today of giving their children religious training as they were given in their youth. And it should be the joy of parents to go to meeting with their children instead of sending them. Again, the successful parent understands the problem and needs of youth because of the ability to see life through the eyes of youth.

Jesus loved the home. He was often found in a common home away from the crowded streets. In his day, and even in the day of our fathers, life was more simple than it is today. It is true that the automobile, the fast growing cities, the freedom of the present day have all brought temptations to youth undreamed of years ago. Today as never before parents do have a real and urgent duty towards their children.

We have extensive educational systems today. All youth must learn algebra and language, but we fail miserably to teach the responsibilities of adulthood and parenthood. Youth must pick up this very essential part of living in a hap-hazard way.

TEACHING CHILDREN TO HONOR

"Home" is a word that has called forth the best from the poet, the composer, the writer. The juvenile court is not full today of boys and girls reared in Christian homes and attending Sunday school. The curfew does not ring for them. Parents are not immune to the law that we reap what we sow. Failure to walk with God exacts a terrible penalty. The wages of sin are all too evident around us today.

The home must become the first altar of God. In it must be taught reverence, honesty, respect, devotion and love, if we are to continue to progress.

DONALD MCKINNEY.

AFSC MEETING

The Friends Fellowship Council will meet at William Penn College, Oskaloosa, Iowa, on Friday evening, October 29, at 7:30 p.m. On the following day, October 30, the American Friends Service Committee will hold its regular meeting in the same place; beginning at 10 a.m., it will continue through the day, with an intermission for lunch. At 7:30 in the evening, Roger C. Wilson, General Secretary of the Friends War Relief Service in England, will speak on the Relief and Rehabilitation Work of English Friends. There will be two shorter sessions of the American Friends Service Committee on Sunday, October 31, in the morning and afternoon. All are welcome and those wishing hospitality provided are asked to write to Alice Johnson, Penn Dairy Route 3, Oskaloosa, Iowa. A few ration stamps from Book 3 should be sent in advance to Alice Johnson.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT
Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. L No. 20 | OCTOBER 7, 1943 | New Series Vol. XXXI No. 20

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

C. P. S. as Crisis

IT is well that Friends generally should awaken to the question now being faced on the continuance of Civilian Public Service camps. To many Friends this will seem to be a threatened undercutting of conscientious objectors. They will feel that men caught in the system of Selective Service have not too many alternatives for conscientious choice and that a discontinuance of C. P. S. under church control will eliminate one large area in which many men find some measure of satisfaction. To other Friends C. P. S. seems to offer no reasonable alternative which detached service, such as that rendered in hospitals for the mentally ill, would supply. To discontinue the camps might hasten the process of placing men in ever larger numbers in such service. It seems also that government has encroached steadily upon the original immunities granted the peace churches in their ordering of camp rules. There are many other angles to this problem.

Whatever may be the right answer it seems that to be or not to be is the question just now. Yet one might well ponder, if there were indeed time, whether other answers can be found. Certainly none of us seeks complete detachment from the problems, choices and service which conscientious objectors must face. At the depths of this problem is the question of our relation to the state, particularly within the pattern of conscription. English Friends apparently settled it by not starting it. Perhaps there are important extenuating features in the American situation. Our aim just here is to encourage Friends to concern themselves with the question. However it may be decided in the forthcoming meeting at Philadelphia, we shall support the accepted program until something better emerges.

The crisis, if there is such, rests quite as much in our interpretations and attitudes as in the answer to the future of C. P. S. Let us hope that the best thinking of men in the camps will figure largely in the answer.

Is it Sovereignty or Anarchy?

THE Republican Post War Advisory Council meeting recently in Mackinac addressed itself to our foreign policy particularly in the post war era. We have learned to accept the policy of political parties trying to say that which will be the most acceptable to the largest number of voters. Not having the full statement in hand we cannot analyze their declaration. But reports indicate rather clear recognition of the "way the wind is blowing" in America and that "sovereignty" will become a mooted word. A political convention is often a rather good weather vane.

Just now while war is on and the fearful costs are reported hourly it is easier for the public to think in terms of some form of world organization. It remains to be seen whether with the passing of this war and the return of disillusioned men we shall again drive toward isolation. Even now "sovereignty," one of the "sacred" words in nationalist vocabulary, is making its way as a political shibboleth. Not many Americans would suggest the complete disavowing of national sovereignty, but we should discern when it is raised as a *nice* word for anarchy. We have disparaged the individual anarchist who disclaims duty or responsibility to government in any form while at the same time we have often praised the same attitude by our nation.

Absolute sovereignty has long since gone. Science, invention, transportation and commerce have ended it. We prate on our sovereignty but have not enough apparently to keep us out of involvement in war. Shall we use the periods of comparative peace to make secure human interest, and thereby self-interest, predicated upon peaceful world cooperation? Undue reverence for a word may lead us again toward anarchy and World War III.

It should be added to the introduction of Errol T. Elliott as editor, in the previous issue, that he was encouraged by the Board of Trustees of William Penn College to accept part time responsibility as editor of THE AMERICAN FRIEND while carrying his duties as President of the College. His present responsibilities include the writing of editorials and such other editing as will be possible from a distance. All other work in producing this journal is under the supervision of Percy M. Thomas.

ALVIN T. COATE, *Chairman*
Board of Publication.

Again the Churches and the World Mind

WITH all of the merited criticism which the Christian Churches have received for the lack of specifically applied religion we cannot rightly overlook the intellectual leadership they are giving now especially to post war thinking. The Malvern Manifesto produced by English churchmen and the Delaware Conference on a Just and Durable Peace were two focal points for united church concern. Then came the Princeton International Round Table held in July of this year. It is no longer news but it is significant.

Unlike the two former conferences this one was definitely international in tone since there were representatives from Australia and New Zealand and also participation by five Chinese, a Russian and exiles from Germany and Japan as well as the larger representations from the United States and Great Britain. This gave a necessary dimension which would be required finally if indeed the church is truly ecumenical (a good new word to learn). While apparently it was not officially called, none-the-less it was made up of sixty-eight leading churchmen. Their work adds another important contribution to our thinking on world order and national responsibility. Through the Friends Central Offices we can secure copies of the entire message.

Such important meetings do not just occur. They come out of the ecumenical movement which has been especially active in the past twenty-five years. Friends have not been always satisfied with the several pronouncements of such inter-church gatherings, but have cast their lot rightly with the movement which increasingly takes its place in the solid historical successions of thought which lead to the better world. This emerging Christian movement will likely be found in the future to have been central in the gradually integrating world mind.

Education for the Frontier

JUST now our educational institutions are generally proceeding upon an emergency basis. The sense of battle line strikes through all such groups in America and elsewhere. Every institution, willingly or not, finds itself on "the front" in some fashion. This fact threatens their very character. Saving our significance within the mass turmoil becomes a primary consideration.

It is this attempt to find or retain character that should mark the frontier of Christian Education as held by Friends. That is not easily done. So far as our schools and colleges are concerned the future will depend largely upon the measure of student and financial support which they receive from Quaker sources. Friendly education cannot be advanced without Friends. This will eventually determine the turn which our institutions will take. Our first obligation, therefore, as Friends is the supply of young people and funds.

While that may be an immediate duty it is not the basic need. Deeper still lies the concept which we must develop and fulfill. There is our *real* battle line—there begins our frontier. If we fail at that point our day is done. We cannot save face by saying that our schools and colleges are "church related." That may mean much or little according to the degree in which the denominational genius finds locus and enhancement in the school.

WHERE IS THE FRONTIER?

What is this frontier which we must hold and advance? I am indebted to the registrar of a large state university for a part of the answer. His first emphasis is on the student. What he says regarding colleges is just as true of every educational situation. Our tendency is to become curriculum centered, to build the courses of study and expect the student to adjust to them. Curricula—lessons are important but they should come at the end of a review of needs. There is no substitute for knowing sympathetically the human material with which we work and individualizing our educational service.

Jesus gave a very good textual example for education when he took the child—the person—and placed him at the center. That is where we start. That is also the point which receives little encouragement from our present "emergency" education. We rode with a young marine recently who, apparently a brilliant mathematician, was in training as an officer. He recounted the courses he had studied. They were practically all in the physical sciences. He had been given no courses in psychology or the social sciences. The fine arts were not included. For the job he had ahead, for the battle line to which he moved, this may be the most effective training. If his report was accurate there was no emphasis on understanding of people. But when one prepares for the frontier of the spirit nothing can supersede this as a primary need.

It is at this point where intolerance breeds its plagues of persecution. All along the educational line from Sunday schools through our colleges this frontier of understanding must be advanced. Just now intolerance centers on the yellow race, specifically on the Japanese. If our children and youths are allowed to develop complete disdain of any race or group they will easily transfer that attitude toward any other group which in the future may threaten their interests. There is no security from intolerance for any group until faith in *all* men is deeply held. We can help to hold that line just now.

Another obvious emphasis is the nature of our world life which calls for total education. No longer are our boundaries to be found at the edge of our farms or our neighborhood. The influences which lift the level of farm prices or send them to a new low are little more North American than they are Russian or South American. Economic lines are tightening our world into a unit. Transportation and communication will brush us against new neighbors in the future. For such a day old nationalisms are not prepared. New patterns of partriotism must be created in terms of loyalty to humanity more than to states. It is not easy to do that just now but we must forward that frontier against the day of

peculiar need that lies ahead. There is high destiny in such purpose.

Finally we shall need to develop more fully the Friendly method for social reconstruction. Just now the mass concern and effort is for but one end—the winning of a war. Without taking time here to consider this purpose we can rightly say that deeper and more far reaching ends are calling for our devotion. Perhaps this problem resolves itself into the old question of means and ends. The general temper now is to achieve one end and to accomplish it by any means at our disposal. While we do not overlook the complexities of solving immediate problems our duties in Christian Education generally lie elsewhere. Our supreme emphasis must be on means—methods of assuring a stable and peaceful society. New ways of creative life must be found and in them we shall find the ends for which we seek. In any imagined goal for human society which we might visualize, we have after all only persons doing certain things in a certain way. That *way* is what we should develop. In class rooms it may become an important way to think, in projects of service it can become a way to live. All of it is very important education.

IN THE LOCAL MEETING

The present issue of THE AMERICAN FRIEND is weighted toward Christian Education. This board of the Five Years Meeting is concerned chiefly with education in the local meeting, the home and the community.

The problems for this area of service which evolve out of war time are very similar to those in our schools and colleges. In understanding people of all nations and loving them as children of God, in grasping the meaning of the world community and in finding peace as a way of life, we have the same basic opportunities with children, youths and adults.

One problem of the concerned teacher is the way to hold the minds of children with confidence in the processes of goodwill while bad educational influences in papers, radio and even at times in schools are training them in the opposite way. This task is obviously too large for one hour on Sunday. Unless home and church unite, the spiritual casualties of this war will be reckoned in the next generation particularly. Then of all times we shall need committed persons who hold and forward the new frontier of the spirit. During this month, planned for our Christian Education emphasis, a studied coordination of home and church for Christian Education would be a real move forward.

Across the Five Years Meeting there seems to be an awakening to responsibility in this field. It is one new movement that has thrived somewhat in recent years. The resources of plans and programs have been increasing and more fully used. While we might rejoice in this healthy concern we are also responsible for raising and reviewing again and again the Christian concept, as interpreted by Friends, within which we work.

Press the Christian frontier of creative peace! We shall move forward on it or perish. That is the focus for Christian Education.

E. T. E.

In this number we are giving special emphasis to Christian Education because of the fourth annual observation of Friends Christian Education Month. The dates are as follows:

Leadership Education Sunday	September 26
Christian Home Life Sunday	October 3
Children's Work Sunday	October 10
Youth Work Sunday	October 17
Adult Work Sunday	October 24

The purpose of Christian Education Month is to bring to the attention of all Friends their responsibility for Christian Nurture, particularly of children and youth and to set a time for launching a vital program for the year.

The emphasis for the Friends Christian Education Advance for this year is "Supporting and Strengthening the Teacher's Work."

Concern for the Christian Education Advance

By Jesse A. Stanfield

"I'M going to shoot a Jap!" "I'm going to kill two Germans!" "I'm going to bomb Tokyo and blast 'em to pieces!" These were the words of children amusing themselves on a train as reported in a recent issue of the *Protestant Voice*. And as the observer was going home in a taxi two boys about seven years of age jumped from behind a bush and called out "Put up your hands!" Then the next day he saw a five year-old tell his younger playmates to hand over their candy and they gravely carried out their part of the hold-up.

The foregoing suggests something of the kind of education our world is giving our children. If they are not being trained in Christian types of thought and feeling it should not be assumed that their hearts and minds are being left like blank records for some proper religious care later on. Day by day the unChristian influences of a world in which the attitudes and practices of barbarism are widely prevalent are leaving their impressions.

It is entirely possible to say that the war games of children are only games and should not be taken too seriously. Certainly it is not enough to be shocked or dismayed because of them. Neither should we accept the general attitude of indifference. This matter of Christian Education is not one of the superfluities— it is not a matter which parents should concern themselves about *after* all the other demands of food, clothing, shelter, medical care and secular education are provided for. "In the beginning, God." "The fear of the Lord is the beginning of wisdom." "Seek ye first the Kingdom of God." "And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." These and many other passages may be cited as relevant to our topic, "Concern for the Christian Education Advance."

RISING TIDE OF DELINQUENCY

It does make a difference if no such concern appears. Across the country a rising tide of juvenile delinquency is reported. Figures of a few months ago indicating that

this rise was one about which we should be concerned are quickly being replaced by later figures to warn us that the tide still rises. If we do not make of our homes family schools in Christian living, and if we will not add to this teaching that of our Christian friends in the church, our children will be learning in another school than that of Christ. Delinquency is learned in this other school. "Trouble on the Street Corner," as described in the *Readers' Digest* article about girls in their early teens who are in peril and endanger others, is not a fruit of the Spirit—it is learned in a school other than that of Christ.

It is no small matter that millions of men around the world are now being schooled in violence. It may be hoped that this era of violence will be followed by a reaction. That may occur but it takes little prophetic vision to see that the coming years will be years of heated controversy. There will be those who will all too readily insist that if violence is the way for the righting of international wrongs, it should be used for the righting of economic wrongs. And who knows when the day may come in which the peoples of color will say that it should be used for righting interracial wrongs? Clearly, then, there is occasion for concern for a Christian Education Advance.

ARE CHANNELS OPEN?

Perhaps we should ask first if this concern has been getting attention. Are there any wires down which would otherwise be carrying the information about the Advance to the persons who can see that it becomes a reality? Is the concern going across our Yearly Meetings and very generally felt by all the members of our Christian Education committees, our Sunday school superintendents, and our teachers? And is it being passed by the teachers to the members of their classes, and by the members of the classes to those who are not attending? Will there be in the majority of our meetings a serious consideration of the need for this advance in the home, for advance in our children's work, our youth work, and our adult Christian Education work?

The impetus which Robert Raikes gave to the Sunday school movement, the Christian Education Advance of his day, arose in a genuine Christian concern. Robert Raikes chanced to pass through a certain slum district on Sunday and was shocked by what he sensed of the moral and spiritual darkness among the children of the area. He did not stop with a righteous feeling that something should be done. He employed four teachers to start a Sunday school in the section. A program which involved reading, worship and catechetical instruction, beginning at ten on Sunday and lasting till 5:30, with an hour out for lunch, was started. Six or seven years later it is reported that 250,000 children were included among those influenced by the schools. Volunteer teachers were found, programs were modified, Sunday school organizations were formed, conventions were held, states and counties and cities were organized in new cooperative interdenominational ventures in advancing Christian Education.

In one of the pictures of a prison scene of about the time the Sunday school movement was getting under way, a boy is seen, sitting handcuffed, and bowed over a table, a mug of stupifying liquor, perhaps, at his side. He is about to be hung, and probably for some trivial offense. For the prevailing method of dealing with crime at that time was that of severity of punishment.

Perhaps it was some sense of the inadequacies of this method which led to the concern which expressed itself in the great Christian Education Advance Movement which followed Robert Raikes. But the picture has its message for us. There is a sense in which the present war has thrown us all into the slums. We are brought in such close contact with the appalling evils of the world that we may be all unconscious of their effects upon us. At any rate the records for truancy, vagrancy, assault, and disorderly conduct are telling a convincing story of what is being learned in the school of our war-cursed world. Is it too much to say, that either we will become concerned and work for a real Christian Education Advance, or else—we will give other things prior attention, we will follow our accustomed routines, and the children of today will have to learn the hard way?

Starlit Cadence

Great in the gentle
Evening twilight
Rise the majestic
Heads of the oak trees.
All their mysterious
Rustling is slowly
Dimmed by the dusk.

Fairest of nightfalls!
(Reap the enchanting
Image of gladness.)
Earth like a mother
Draws us to her.
Restful and ripe with
Innermost pleasure,
Crowns us a radiant
Homecoming now.

And as the joyous, magnificent journey
Nears its conclusion, in silence serene,
Darkling and delicate welcome us vistas like these:

Rare are the moments when life flows translucent, a river
Under a perfectly quiet and sun-filtered sky;
Time gave a name to the son and a name to the daughter,
Hardly enough to know their infinity by.
Beauty supreme dwells beyond the bold surface that glitters,
Answers alone to a love which transcends what embitters.
Blithe as the full-throated skylark the heart soars and twitters.

GERHARD FRIEDRICH.

Guilford College.

An Invitation from Friends in England

AN invitation to Friends' House, Euston Road, London, England, is extended to all American and Canadian Friends who may be serving with the military forces in England.

If you know of persons serving in England, please tell them that if they phone, Euston, 5896, they can reach Frank Williams, Jack Cadbury, or Roger Scattergood, who will put them in touch with Friends.

The Friends World Committee for Consultation has prepared a Directory of all Meetings for Worship in the United States and Canada. This also includes a list of Friends' Centers abroad. It is available at 20 South Twelfth Street, Philadelphia 7, Pennsylvania, at five cents a copy. It would help the men in service locate Friends' Meetings, especially the Centers abroad.

Bible School Teaching for Results

By Lillian White Shepard

WHAT results do we expect from our Bible school work? Most Friends meetings have an hour or an hour and a quarter before or after the regular meeting for worship, which they call a Bible school. What do we expect from this time? Is our aim to teach people of all ages about the Bible? Or is it to give guidance in the Christian life as Friends see it: Or do we have both aims? Do we make one of these aims primary and the other secondary?

Sometimes, I am afraid we have come to think of the Bible school principally as a place and time to learn facts, Biblical facts. I often hear Bible school teachers rejoice in the number of Bible verses they have taught their pupils, but seldom have I heard them tell of changed conduct in their pupils, young or old. I have heard many people who were shocked at how little young people and children know about the Bible, but I have heard few say they were shocked because young people have little conception of how the Golden Rule or complete commitment to Christ would change all their relationships. I have heard parents say, "We want our children to learn more about the Bible when they go to Sunday school," but I don't know that I ever heard one say, "We want our children to learn in Sunday school to be committed to Christ and to learn what it means to follow him in every part of their lives." I'm sure there are parents who desire this, but they do not seem to expect the Bible school to help do it.

More than Bible Knowledge

My opinion is that we cannot afford to think of the Bible school just as, or principally as a place and opportunity for people to become informed about the Bible. When Bible schools were first started among Friends, the home, the meeting and the Quaker community and Quaker school were the main factors in the production of Christian character in the young. The Bible school was, just as it is named, an hour in which to learn about the Bible.

But now our children are not so completely surrounded by Christian influences. The radio, newspaper, movies, even the school sometimes furnish an anti-Christian environment. Some of the people in our Sunday schools are not from church homes, and we should reach an increasing number of the seventeen million unchurched children and youth in America. These conditions put a heavy responsibility upon the Bible school hour. It is the only religious teaching some people get. We must make every minute of the Sunday school hour count for winning children for the Christian life.

Then too in many of our rural communities, the only chance we have to help some people is in their childhood and teens because so many young people go from us to the cities. If we have not anchored them in their early years to the Christian life, and the Quaker faith, we have lost our chance.

"But," you say, "Is not Bible study the surest way to produce Christians?" I believe there is a common assumption that Bible knowledge can be depended upon to produce Christian living. Yet many tests have indicated that people can know their Bibles well and yet not be good. This is not to say that knowledge of the Bible may not be a help to people in living as Christians, but there is a big difference in the way the Bible is taught. It is one thing to have for our chief aim the teaching of the Bible for the sake of information and feel we have accomplished enough when the children can say verses and the names of the Bible books. It is another thing to have as our aim the guidance of children and youth into the Christian experience and use the Bible as a means thereto. With George Fox and other early Quakers and great Quakers to this day it is the direct experience of Christ that counts and Biblical knowledge and theology is a help to that end.

But is it possible with an hour or so once a week to make any difference in the character of a person? So much more of his time is spent in other environments or in the home. Must we depend entirely upon the home for Christian training, or can we really make a difference with the Bible school hour? I believe that we can, but in order to do so, this hour will have to be used purposefully, and wisely, and we will have to stop doing things just because they have always been done in our Bible school and begin to study dilligently just how to use that hour to produce the results we desire.

Can Religion Be Taught?

But can religion be taught anyway? How many times we have heard it said, "religion is caught, not taught." Is what Howard Brinton says true?

*"Since the religion of the Society of Friends is based on an inward experience deeper than intellectual concepts, it cannot be taught in the same way that subjects are taught in a school curriculum. Religion of this type is communicated only through itself. If a child observes sincere religious acts performed by his elders he becomes thereby religiously educated. There is only one Teacher of religion, the Divine Spirit working in the heart, either directly or through others."

I am sure there is truth in this statement, but Howard Brinton seems content to look upon the First Day or Bible school as a place not to teach religion, but to teach "facts about religion," an opportunity for every child, and every adult to "become fully aware of his cultural heritage as transmitted through a study of the Bible, of the history of religion, of the history of the Christian Church and of the Society of Friends."

If I agreed completely with this view of Christian education and the Bible school, I should want to give up this field as my life work. Let us look at these ideas. It is true that religion is caught. It can never be taught in the sense that words can of themselves convey religion. And yet there is a power in words of witness, if a genuine experience is back of these words. Teachers can witness to children and youth and adults in words and deeds, of their love for God and their unconquerable faith in him.

It is a mistake to think of teaching and educating too narrowly. We often think of teaching and educating as synonomous with "telling." There are many other ways of educating besides talking to people or letting them read. Education is largely setting the stage for and leading people into valuable experiences. Thus an important part of Bible school work is leading children into worship, service activities and fellowship with all kinds of people.

Cannot a child be given religious guidance beyond just observing his elders worship, although that has its power? Can we not share with others our religious experience so as to be of help to them? Is it not helpful to talk with others about the good life? In the Bible school, the Divine Spirit may work through others.

Visible Results

I believe our aims for our Bible school teaching are too low. We should expect results we can see. How many times I have heard teachers say, "We cannot see results at the time, but one can never tell how much good a little seed sown now may do some time in the future." There is some truth in this, but I believe we should expect more; we should look for definite and visible results in the

*Guide to Quaker Practice, Page forty-three.

lives of our pupils and keep working, praying and studying until we get such results.

Of course, it would be difficult to prove scientifically that certain changes in life came from certain teaching, but I believe there are some pretty reliable indications. If a restless, misadjusted boy who has always been a problem, becomes with one teacher a helpful pupil; if a girl who has always giggled and whispered settles down and becomes active in planning and leading the worship service; if the Bible school offering is increased because pupils are learning to give of their own money, and love to do it; if young people are going from the high school class back into the Bible school to guide children; if the Sunday school is turning out boys who are willing to give their time for civilian public service or to go to jail for conscience' sake, if young people are giving their lives for religious and social service, these might be indications of an effective Bible school.

Do we not as members of meetings and thereby responsible for the Christian nurture of youth, and some of us more directly as teachers, need to study more thoroughly into how children and youth learn to be religious so that we can more skilfully guide them into that life? Do we not need to know Biblical ideals and stories and Quaker history and ideals, and the lives and problems of the peoples in this world in which we live as necessary information for guiding people of various ages into deeper experiences and more out-reaching lives? Is not the study of these things worth our time and money?

But we may "know all mysteries and all knowledge" and yet not be good teachers. We have to care! We have to care whether the children in our community have abundant life! We have to love them and care passionately. Then no cost will be too great to lead our children to the feet of Christ.

"As the Twig is Bent"

By Carolyn E. Cox

HOW long has it been since you read the Sunday school paper your sons and daughters receive?

Careful parents have tried for years to guard their children from harmful movies, books, and undesirable companions. They have not, however, extended their zeal to censoring Sunday school publications, believing (as they have a right to believe) that such censoring had already been done.

But the sad truth is that propaganda contrary to the ideals of Friends has crept into many of these Sunday school periodicals which parents had formerly accepted without question, and many Friends Sunday schools are buying them to distribute among their pupils. If the Society of Friends is to uphold truth and the testimonies for which it has been so well known, it is high time that teachers and parents of children and youth make a critical examination of all Sunday school printed matter.

Why Should We Pray?

Not long ago one widely circulated Sunday school periodical for teen-age youth showed on its cover a drawing of an American soldier in a jungle who had just narrowly missed being hit by a flying bullet and who says, "Phew, somebody must have been praying for me." What of the soldiers who did not avoid the bullets? Did no one pray for them? Does God waive righteousness as of less importance than formal prayer?

Successive issues of this same publication stress the outward forms of worship and indicate that American victory in the war is something for which Christians should pray. The implication is that God's duty is to help our side. Of course, the other side is praying, too, and feels their cause to be just. Throughout the pages of this Sunday school paper the war is emphasized again and again so that young readers are constantly immersed in the "war effort." The bombings in London are re-told, and garish illustrations showing churches without roofs tend to influence the youthful reader to form hateful attitudes toward the country causing this destruction. One wonders if being constantly saturated with such literature can do anything but make for more war mindedness. We are already beginning to reap the fruit of war propaganda in the increased delinquency among youth and even among very young children. Surely we don't need to bring more war propaganda within our very meetinghouse doors!

Withholding truth is not to be recommended, but if the devastation of one nation (termed "the enemy") is given publicity, why not give the whole truth? When we tell of the bombings of London, for instance, why not follow this with an account of the bombing and almost total destruction by Allied forces of the beautiful Cologne cathedral? Why not dwell on the misery and suffering experienced by thousands of innocent women and children in Europe as a result of Allied bombings which ruined huge dams, causing great torrents of water to flood entire valleys and demolish homes? Is evil any less evil when we do it?

Glorifying War

Even the stories in the publications mentioned above have the tang of war about them; they deal with soldiers, and of other people who accept the war method as the only way of settling controversies. They do nothing to refute the tendency to make heroes of individuals who don the uniform, and their pages are full of military insignia and decorations. In a column entitled "Paragraph Sermons" was found the following statement credited to an Army chaplain: "Men in the front lines are keeping the faith." What really is "the faith" which Jesus preached? Is it merely praying and reading the Bible while ignoring mercy and respect for human life in everyday living? What did Jesus mean when he said, "Ye say unto me, 'Lord, Lord,' and do not the things which I say?"

Our Job

Friends have not yet come to see the importance of hiring writers to prepare all our own literature, so we have in some cases to buy quarterlies and Sunday school papers already made up by other denominations and then re-edit them to conform to the principles of Friends. The work of re-editing five separate publications and of preparing "from scratch" three others is more than enough to keep one editor and one assistant busy. Friends from all over the Five Years Meeting through the Publication Board make possible the services of these two full-time workers who provide this literature for you and for your children—literature which, we trust, interprets the philosophy of the Society of Friends for our day and for every age. If you are not using Friends publications you are not getting what you are paying for.

Sunday school materials published by Friends at 101 South Eighth Street, Richmond, Indiana, include the following:

Penn Primary Children's Teacher—A thirty-page mimeographed manual written and published by Friends to accompany *The Primary Class* leaflets.

Penn Junior Quarterly—Prepared by the Methodists and re-edited by us. Illustrations in black and white.

Penn Junior Children's Teacher — A thirty-page mimeographed manuel written and published by Friends to accompany the *Penn Junior Quarterly.*

Penn Illustrated Quarterly—Prepared by the Methodists and re-edited by us. Black and white illustrations.

Penn Adult Quarterly — Prepared by the United Brethren and re-edited by us. Contains editorials, one all Quaker lesson, and "Penn Points" written by

Friends from all over the Five Years Meeting.

Penn Teachers Monthly—Prepared by the United Brethren and re-edited by us. A help to teachers using the *Penn Adult Quarterly.* Also contains editorials and news from all over the Five Years Meeting.

Penn Weekly—Sunday school paper for high school age or older. (Some meetings use it for their Juniors.) Includes stories, poems, and prayers, news of young Friends activities, etc. Has a "Young People's Meeting" column with a full program for a Sunday evening service, also a column called "Your Sunday School Class" for young people's classes and their teachers. One Friend from New England Yearly Meeting, experienced in interdenominational literature, said it is the best Sunday school paper published in the United States.

Penn Children's Worship Services—Thirty-page mimeographed quarterly written and published by Friends as a guide to adults seeking to train children in Friendly worship. Useful in Sunday school devotional services, junior church services, and Vacation Bible schools.

If you are not using all these publications of your own church why not give them careful consideration? If you find they do not meet your needs, write to your Publication Board, giving suggestions. In any case, should we not give serious thought to the Sunday school materials we put into the hands of our pupils and their teachers?

A Quaker at an Interdenominational School of Christian Education

By Edith Wines

I HAD the privilege this past July of attending the Faribault Summer School of Christian Education at Faribault, Minnesota. My attendance was sponsored by the Christian Education Committee of Iowa Yearly Meeting. The Summer School is under the auspices of the Councils of Christian Education of Minnesota, Wisconsin, North Dakota, South Dakota, Iowa, and the International Council of Religious Education. It is planned for the purpose of training leaders for more effective work in the local church and community. It offers churches of all denominations an opportunity to invest in consecrated and skilled adult workers. The courses offered have International Council and denominational credit.

The Summer School is held in the beautiful St. Mary's Hall, which, during the school months houses an Episcopalian Academy for girls. There is available to Summer School students a library of a thousand volumes on Christian Education. There is associated with the school a workshop where one may acquire skills which are closely correlated with the work of Christian Education, such as picture mounting, finger painting, spatter painting, etc.

The courses for workers with beginners, primaries, juniors and intermediates are given in connection with the laboratory school where students observe and share in work with one hundred sixty children meeting daily in the Faribault Vacation Church School. There were twenty persons serving on the faculty. All of these were specialists in the field of Christian Education. Including the faculty, the enrollment this year, which was the seventh year of the school's operation, was one hundred and fifty. Most of these were leaders in the work of their own churches. Sixteen states were represented, and eleven denominations.

I was the only Friend enrolled. I felt I had an important responsibility, that of representing Quakerdom. I trust I didn't "let them down." On one occasion I sought especially to present the Friendly viewpoint. I took part in a panel discussion before the student body on "Conscientious Objection." Practically the whole school turned out. The reaction which I received was interesting. It seemed that the sentiment of the group was, "We know you are right. We only wish our church had the courage to present that testimony."

The faculty sought to help their classes to give practical help to their home churches. For example, a requirement for one class was to write a paper on "Plans for My Church to Help Strengthen Home Religion." Probably no one church could put into practice all the valuable suggestions which were given, but there is no church that could not benefit by many of them.

The following are some quotations from my research notes taken in the classes:

"If a thing is worth while, it can be done."

"You do not need 'things' to have worship."

"Having made adequate preparation, enjoy your teaching."

"Worship includes all things which are done unto the Lord."

"A child learns more from exposure to truth through experiences than from teaching."

"The question is not shall we teach our children religion, rather shall we give them guidance?"

"You are your child's chief religious influence."

"Your child will know by the way you spend your money whether you are Christian."

"The actual decision to be a Christian must rest upon the initiative of the child. The religious atmosphere and day by day training which makes such a decision natural must rest upon the initiative of the parents."

Because of the practical spiritual values to be received, it is my sincere wish that next summer the Society of Friends will have many representatives at Faribault and other Christian Educational training schools.

CONCERNING THE REVISION OF THE DISCIPLINE OF THE FIVE YEARS MEETING

Nearly 1,000 copies of the second tentative draft of Part I and Part II of the proposed revision of our Discipline have been distributed by individual purchase through the various Yearly Meetings. More copies will soon be available at the Book Store, 101 South Eighth Street, Richmond, Indiana, at twenty-five cents each.

Practically all sections of the Five Years Meeting have been represented by the large number of contributing Friends to this compilation of Friendly principles and methods of procedure. Many very helpful criticisms and suggestions have come to the editing committee, and these have been carefully noted in the revising process.

TIME LIMIT FOR CRITICISMS

In order to have a completed draft ready to present to the Executive Committee of the Five Years Meeting in April, 1944, and thence to the various Yearly Meetings for their 1944 sessions, the committee finds it necessary to announce that all criticisms and suggestions *MUST* be in the hands of the committee by the first of December, 1943. Since the committee desires to serve faithfully the interests and desires of all Friends concerned with this work, it is earnestly hoped that the setting of a time limit will not be a deterrent to any who have suggestions to make; but that it will spur us to promptness of action.

Send all criticisms to either of the undersigned, preferably to the Secretary of the committee.

On behalf of the committee
on revision,

MILO S. HINCKLE, *Chairman.*
Plainfield, Indiana.

PERCY M. THOMAS, *Secretary.*
Richmond, Indiana.

Indiana Yearly Meeting

THE one hundred twenty-third annual session of Indiana Yearly Meeting is over and many of the actual statements and oral discussions are forgotten, but the spiritual level attained will not soon be lost.

A lively interest was shown from the opening words of meditation at the meeting on Ministry and Oversight when Theodore Foxworthy, presiding clerk, admonished us to pray for Christian poise and practice, until the closing Sunday afternoon service with Thomas E. Jones' final word, "Our opportunity is here: Behold, I go before you."

The clerks, including Carolyn Cox, the newly appointed recording clerk, gave of their best and ushers and pages were willing and active. The committee officers reviewed the work of the year, setting forth many commendable achievements, and the quality of the addresses indicated careful preparation and deep thought. A great many Friends participated in the discussions which at times reflected very deep and moving concerns.

There were an unusual number of visitors in attendance, some having come from distant yearly meetings. Their vocal contributions and Christian fellowship were greatly appreciated.

EPISTLES

The Epistles received from yearly meetings were greatly appreciated. New Zealand expressed a concern for the existing human and social problems; China said that, "sufferings defy description by pen and ink" as the war against Japanese aggression has entered its sixth year. The London Epistle, as well as the others, stirred us with sympathy and awareness of the serious condition of affairs throughout the world. Reference was made to the *silent epistles* of Germany, Japan, and others, whose written epistles were prohibited from crossing the boundary lines. Several Epistles forwarded from this country were returned unopened.

CHALLENGE BY SPEAKERS

G. Raymond Booth urged the destruction of racial and international fences which set one "tribe or nation" against another.

Ralph L. Holland, secretary of the Indiana State Council of Christian Education, earnestly advised us that Juvenile delinquency among the younger group particularly has grown more than one hundred per cent during the war. It has become a major problem in most communities, and its most certain cure is religious instruction. He very strongly advised adequate preparation for those who would instruct others.

A. J. Muste told us not to expect people to keep a peace which is founded upon force, and that unless we can find a way to bring the war to an end by *consent*, we shall continue to have wars. If spiritual rebirth can happen five years from now, it can happen now. Now is the accepted time. He said that we should give our so-called enemies something they cannot get by means of war.

Perry Prather, pastor of the First Church of the Brethren, Dayton, endeavored to bring home the realization that we should be stirred to action over the evil effects of tobacco and liquor.

William O. Mendenhall, who came from the far west coast to assume duties in the wider field of Friends, under the direction of the Five Years Meeting, was concerned that God should be restored to his rightful place in the whole of life lest the finer things of life degenerate until they finally run out. Speaking for Earlham College at another session, he told the students that they were endowed with the ability to make their lives what they would since great opportunities lie ahead for them.

Harry Wellons, missionary to Jamaica, gave a moving word picture of the many valued activities in progress there. This address was heard by those in attendance at the noon day program of the Missionary Union.

Charles Thomas and Thomas E. Jones at the Young Friends luncheon, very vividly outlined some of the spiritual responsibilities of today that youth cannot escape. Parvin Bond asked Young Friends to consider White's Manual Labor Institute as a possibility for Christian service. Burton S. W. Hill told the young people that they must build together with God since none can build effectively alone.

DEVOTIONAL HOURS

James A. Coney, General Secretary of the New England Yearly Meeting, T. Camby Jones and his father, Thomas E. Jones, assisted by a number of the ministers of the Yearly Meeting, led us into higher realms of Christian experience during the devotional hours. James Coney reminded us that it is not always what we say that counts but the source from which it comes that is all important. He quoted the words of the Indian who once said to a speaker: "I love to feel where words come from." T. Camby Jones in three devotional periods at the close of the morning session used the following themes: "Hunger and Thirst," "Joy and Establishment," "Suffering and Responsibility." Choice musical numbers which brought hope and inspiration were heard at various times during the week.

OLDER FRIENDS HONORED

William J. Sayers, presiding clerk of the Yearly Meeting, invited all persons present to stand who had reached the age of four score years. There was a goodly number who responded to this invitation. Esther Cook, minister and highly esteemed member of New Castle Particular Meeting and this Yearly Meeting, carried away all honors when it was announced that she had been in attendance for sixty-three consecutive years with but one exception, when in 1920 she was in London, England, to be present at the All Friends Conference. On behalf of the Yearly Meeting she was presented with a large basket of sixty-two American Beauty roses—the sixty-third being lighter in color and tied with silver ribbon to indicate the one year of absence.

NEWLY RECORDED MINISTERS

Five persons, part of whom have completed the prescribed course of study required of all those who are recorded ministers of the Gospel by the Yearly Meeting, appeared for public recognition at an impressive service which was in charge of Theodore Foxworthy, chairman of the Pastoral and Evangelistic Committee. Oscar Trader introduced the following persons: Phoebe Davis, Walnut Ridge Quarterly Meeting; Rachel Osborn, Winchester Quarter; John Randolph, New Garden; Truman Whitaker, Portland Quarter; and Myron Tripp, Fairmount Quarter. Murray S. Kenworthy, Superintendent of the Yearly Meeting, gave a charge to them and offered a prayer of dedication. At the close of this session a youthful minister, who had recently located within the limits of Indiana Yearly Meeting, was heard to say, "I wish I might have had a similar experience when I was recorded a minister —all I did was to appear before a small committee."

DEPARTMENTAL ACTIVITIES

Some of the departmental activities have been mentioned but there are others which deserve a brief statement. Officers of the Missionary Union continue to promote the Honor Roll Reading Course. The Missionary Committee emphasized the importance of missionary instruction in all phases of church life. Improvements in rural life church, home and community were stressed. Helpful books were exhibited and described by the Christian Education Committee. Important extension work has been done in some cases.

Although the reports of the Treasurer and the Finance Committee were encouraging and more stewardship teaching is being promoted, yet we were told that Friends are next to the bottom of the list in their per capita giving. Reports from the American Friends Service Committee, the Executive Committee, and the Permanent Board were well received.

Figures spoke volumes when recited in the statistical report by Gertrude Small, the Yearly Meeting statistician. These statistics revealed a loss of 164 members, 151 of which were non-resident. Responding to a proposition from the Executive Committee the Book and Tract Committee was set up as one of the standing committees with representation on the Executive Committee. There has been an encouraging response to the appeal for the Quaker Haven Building Fund, this being for the purpose of erecting a new chapel which is a much needed addition to Quaker Haven.

National Legislation

A communication from the Friends Committee on Legislation, recently organized for all branches and groups of Friends, called attention to its program of work which concerns itself with legislation affecting both moral and religious principles. Murray S. Kenworthy, William C. Dennis, and R. Aaron Napier were appointed to officially represent Indiana Yearly Meeting on this Committee.

Memorial Hour

When I go down to sea by ship
And Death unfurls her sail—
Weep not for me, for there will be
A living host on another coast
To beckon and say: "All Hail!"
—*Robert Freeman.*

Norval Webb, quoting the above words in connection with a memorial address paid tribute to a number of our valued members who have been lost to us during the past year. He told us that we needed to rejoice when someone pushes aside the veil and enters into a fuller life for our lives are made richer because they have lived, but since they are no longer with us their mantle must fall on those of us who remain.

Closing Minute

Following an impressive silence the following Minute was read: "With humility for past failures which have brought dark days—but with faith that God will yet bring His Kingdom on earth if we trust in His way, we come to the close of this, the one hundred twenty-third annual session of Indiana Yearly Meeting, to meet again in 9th month, 1944, if God so wills."

M. Marie Cassell.

QUAKER HILL CONFERENCE OF SUNDAY SCHOOL SUPERINTENDENTS

A dozen Sunday schools ranging from big to little (according to Friendly standards) were represented in the Conference of Sunday School Superintendents held at Quaker Hill September 3 to 6. The superintendents from only Wilmington, Western and Indiana Yearly Meetings were invited because of the difficulties of travel. Consideration is being given to the possibility of holding similar regional conferences in the future.

The task and responsibilities of the superintendent were first in consideration. If a superintendent inherits a well planned and efficient Sunday school it may carry on for some years without serious deterioration; but if there is any improvement, it is probably the superintendent who is responsible. Attendance at the Sunday school depends chiefly on the personalities and abilities of the teachers; upon their making the lesson live today for the students; but the quality of the teachers depends largely upon the superintendent, and the general atmosphere which pervades the whole organization. His friendliness, cheerfulness, interest in students both young and old is vital. Can he name every student by his full name? Does he know the interests and activities of each one, especially the youth? It is he who is to discover and attempt to develop the latent talent of his people.

The meeting for worship is so largely adult in outlook and program that the Sunday school should be centered around children and youth. There should not be such close departmentalization that the value of fellowship between adults and youth is lost.

Just how many classes should there be? It depends on the number of students, but surely no Sunday school can hope to meet the needs of its students with less than four. Even then the age range will be too great. The minimum requirement would include: Beginner-Primary, Junior-Intermediate, Young People, and Adult classes.

Much time and thought was given to the question of the Sunday school program, especially various types of unified program. Five of the twelve Sunday schools represented do have a unified service; but only one has the type which is finding widespread approval, with the meeting for worship first, taking the place of the Sunday school opening exercises, and continuing for possibly forty minutes or more; then all going to Sunday school classes. This seems to solve some of the serious problems of the two services, such as the visiting and lack of reverence which marks the beginning of many meetings for worship.

The conclusions of the Conference will be sent out in installments to superintendents all over the Five Years Meeting, in order that all may derive some benefit. These will deal with:

1. The Superintendent and His Duties —including a "grade card" by which the superintendent may grade himself; this having been worked out by the Conference.
2. The Program of the Sunday School.
3. Special Features and Special Days.
4. The Enlistment and Training of Teachers.

Milton Hadley.

"CLOSED. NO TEACHERS"

This sign across the door of a school in a cartoon, calls our attention to what is happening all over our country as a result of the war.

Friendsville Academy is finding new and added responsibility during the present world crisis, in making room for children whose parents are working in defense plants and other war work. With the crowded conditions in the public schools, there is a desire on the part of these parents to place their children in a church school where they know they will have Christian influence and supervision.

Hundreds of boys and girls are reading *"CLOSED"* signs on the door of their school house. What will this mean to future America? Hundreds of other schools will be taught by girls just out of high school with no special training, and still others, by some who have never graduated from high school.

Church schools in the Appalachian Mountain region are filled to overflowing. The Society of Friends have only one school in all of the Middle South, Friendsville Academy in Tennessee. We have had to enlarge our dormitories and add to our equipment to take care of this urgent need and responsibility, at no little extra expense; but we know that there are a sufficient number of Friends of Friendsville who will rally to the support of the school as we assume our new and increasing obligation.

Scholarships are needed, extra teachers have been employed to care for the increasing number of students. Remodeling and repairs have been necessary for more adequate housing. Would you like to have a definite part in a very vital program?

If we neglect the children of today, how can we hope for a better world tomorrow?

Lillian E. Hayes, *Registrar,*
Friendsville Academy,
Friendsville, Tennessee.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

AS A SCIENTIST SEES RELIGION

(From W. Clyde Allee's brochure "Where Angels Fear to Tread.")

For ever may the glorious might of the Eternal last! May the Eternal joy in his own works!

PSALMS 104:31 (Moffatt)

* * * *

Religion has much to learn from science in objectivity, in willingness and courage to follow evidence fearlessly and even in judging what constitutes valid evidence...in short, religion can profit by becoming intellectually more sound without losing for a moment its proper emphasis on the deep emotions of man.

* * * *

And science has much to learn from religion. I mean from real religion... characterized by unselfish living and honest thinking.....More specifically, scientific men can profit by greater humbleness in face of our immense ignorance about matters well within our several fields of professed competence.

* * * *

Here the spirit of Beauty dwelleth
In each palpitating tree,
In each amber wave that welleth
From its home beneath the sea;
In the moss upon the granite
In each calm, secluded bay,
With the zepher trains that fan it
With their sweet breath all the day—
On the waters, on the shore,
Beauty dwelleth evermore!

—CHARLES SANGSTER.

* * * *

The continuous checking of ideas against evidence does something to make conscientious followers of the scientific method essentially more honest and less given to the self-deception, which is one of the weaknesses among those skilled primarily in manipulation of ideas or of words.

* * * *

Biological science is not wholly free from war guilt. This is not only because we have been the inventors of tools for mass destruction but because we have been responsible for giving interpretations to some aspects of Darwinian theories of evolution that provide a convenient, plausible explanation in justification for all the aggressive, selfish behavior of which man is capable.

Those that assert (this)...are relying on a mistaken, outmoded phase of biological thought to bolster up a much older and unreasoned drive toward conflict.

* * * *

The newer findings do strengthen decidedly the older evidence for a biological basis for the human virtues of faith, hope and love, and supply renewed indications that men inherit these tendencies too...We know too that man has been able to enlarge greatly his natural drives toward being godlike.

* * * *

Spirit of Beauty, shining in the golden glory of the sun, and in the silver fire of the stars, laughing in rippling streams, lifting Thy voice above the mighty breakers of the sea, crowning the mountain peaks with majesty—open our eyes to behold Thee, inspire our souls to enjoy Thee and our hearts to share Thy lovliness.

—ANONYMOUS.

THE BEGINNING OF GEORGE SCHOOL'S SECOND HALF CENTURY

With many plans already made for the celebration of the fiftieth anniversary of the founding of the school on Eleventh Month 6, George School entered into its fifty-first year on third day, Ninth month 21, with an enrollment of 200 boys and 210 girls, a total of 410, with all places filled. Of these 340 are boarders and 70 are day students. Children of The Society of Friends number 212, slightly fewer than last year, but a number exceeded in only three years of the school's history.

The four school classes are divided into 24 sections. There are 110 members of the senior class, 125 juniors, 98 in the second class, and 77 in the first class. Of the 410 students, 144 are new this year, a slightly smaller number than last year.

A larger number of students who were eligible for re-enrollment withdrew this year than usual. Several boys did not return because they had reached the age for national service. Others have withdrawn for a variety of reasons, many actuated by the extraordinary situations in which families find themselves at the present time. On the other hand, these same situations have brought an unprecedented number of applications for entrance. Applications from Friends continue in the same range as for several years, but applications from others than Friends have increased in number sharply. Friends had preference in completing the enrollment on Fifth Month 1 and after that time were given preference on the waiting list from which vacancies were filled. The larger number of non-Friend applications resulted in a higher degree of selection than usual.

Several changes have occurred in the teaching and executive staffs. Dr. Richard A. Shields, Jr., will serve as school physician this year in place of Dr. Robert R. Smith who is on leave of absence in the army. William T. Thom, 3rd, of Princeton, N. J., and a graduate of the school, will fill the new post of work director in charge of the cooperative work and the emergency work service. This program requires a larger amount of supervision. Doris A. Banks and Emma Mammel Conrad are newly appointed assistant dietitians. Elizabeth L. England, a graduate of the school and a few years ago assistant household director, is now household director. Anna W. Haynes from Elmira, N. Y., is her assistant. Anne Gibb, a graduate in the class of 1942, is secretary in the principal's office.

Amelia W. Swayne, chairman of Philadelphia Yearly Meeting's Committee on Religious Education, will teach classes in religion on the two days William Hubben is in Philadelphia carrying out his new duties as editor of Friends Intelligencer. Other new teachers are John L. McIntire, Ambrose Short, and Ernestine Robinson in English; Perilla R. Harner in mathematics; Charlotte C. Finkenthal in French; Leah M. Perkins in Fine Arts; George Leldah in mechanical arts; and Cherie J. Pierce and Sara C. Kratz in physical education for girls. Frederick H. Binford, a graduate of Westtown and Guilford College, who taught last year at Friends Academy, Locust Valley, is one of the new teachers in mathematics. Dorothy W. Jefferson is assistant librarian. Eleanor M. Fletcher and Mary C. Jones, both Wellesley graduates, are interns, the former in English and the latter in history.

The faculty and committee on George School held the annual conference over the week-end of the 18th and 19th. Discussion was opened by members of the two groups who spoke on future plans of the school and the basis of unity needed to carry out these plans. Student members of the Central School Council and the Alumni Executive Committee also attended the conference.

Two additional members of the staff have been given leave of absence this year, Arthur H. Brinton, who is director of the hostel of the American Friends Service Committee for Japanese Americans at Cincinnati, Ohio, and Henry Woodman, who is now in industrial work. There are now six members of the faculty on leave of absence, three in civilian public service, two in the army, and one in industry.

AFSERCO NOTES

Friends War Relief Service in England is very busy caring for homeless old people, for mothers and children, for school children with physical defects, and for children under five years of age. Other Quaker services in England are: giving first aid, doing canteen and social work in four large air raid shelters, maintaining Rest Centers for homeless in many areas, driving food convoys, staffing emergency and permanent hostels, building homes for evacuees, running clubs and camps connected with the settlements, manning Citizens Advice Bureaus in raided areas, and working in clinics and hospitals.

Many American quilts go to the Quaker hostels in the British Isles. We have had several letters about these quilts—often gay patch work that is so typically American. One such letter came from an old peoples' hostel in North Ireland. Every old person in the hostel had signed the letter, which told of their pleasure in the pretty American "coverlets." Another letter told the story of the loud protests raised by the children in a hostel for "under fives" when the gay quilts were removed from their beds one night, it being too warm to sleep under them. A recent letter tells us that two AFSC quilts "are touring the country in an excellent Needlework Exhibition.

* * * *

When the American Quaker workers had to leave France (they are now interned at Baden-Baden, Germany, along with the American diplomatic corps) the European staff members carried on under the organizational name "Secours Quaker." The A.F.S.C. heard in the early summer that at that time the Quaker colonies were continuing to function, the number of children having been reduced to about three hundred fifty. Distributions of food continued in the internment camps. Four thousand babies were still receiving milk and it was thought these services could continue for a few more months although Quaker supplies were dwindling. Two thousand five hundred children in public schools were still receiving some additional food and other smaller services continued to be performed. A project of relief for evacuees from the port of Marseille was undertaken during the evacuation. The writer of this report ended with this hope: "May the time come when peace can once more open the doors to friendly endeavor in France from across the sea."

* * * *

At a time when the need for agricultural labor in Iowa is so desperate that Jamaicans are imported and Italian prisoners-of-war are sent out under armed guard to the fields, C.P.S. men have been welcomed by both officials and people of Iowa to help maintain the regular experimentation of the Agricultural Station and to make available to farmers improved seed varieties. At the Crystal Lake side camp, one hundred miles north of the Ames headquarters, vegetable crops are grown on drained peat areas. Besides these two farms, there are many other smaller experimental plots in various parts of the state. Especially for C.P.S. men who have never farmed, this work is a learning process, for the professors are glad to explain the significance of the particular research in which they are engaged.

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John F. Rich returned to his home in Haverford, Pennsylvania, on Thursday, September 16, after traveling 30,000 miles since his departure the latter part of February. This includes his journey by air from Miami to India, China, and return and travel in China by train and by truck. Most of his time in China was spent with the Friends Ambulance Unit at their headquarters in Kutsing, but he visited Friends in Chungking and Chengtu, in Calcutta, and he spent a few days in the Central Provinces in India visiting mission work under the Friends Service Council of London.

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Ray Newton and Guy Solt from the Peace Section and Roy Clampitt of New Providence, Iowa, have been in Mexico since the first of September, visiting the work which has been done by the summer service volunteers and making arrangements for a new work project which will start in January, under the direction of Roy Clampitt and his wife.

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The Clothing Committee has issued a bulletin asking for 50,000 Christmas gifts which will be sent to Japanese American children in the War Relocation Projects. Gifts can be sent by October 25 to the A.F.S.C. Store Room, 1515 Cherry Street, Philadelphia; the A.F.S.C. Store Room, 501 North Raymond Avenue, Pasadena, California; Friends Meeting House, 2151 Vine Street, Berkeley, California; Friends Center, 3959 Fifteenth Avenue, N. E., Seattle, Washington. The directions are as follows: Send a *new* gift for a boy or girl from infancy to eighteen years of age and tie card with donor's name and address to the gift; include Christmas wrappings with the gift, but *do not wrap;* more than one gift can be sent, but do not send war toys.

The Church must make room for those who think beyond established religion.

Our World

Recent developments in connection with World Order in the post-war period were appraised by the Commission to Study the Bases of a Just and Durable Peace in considering plans for the coming year at its annual meeting held September 22 and 23. The sessions of the Commission, instituted by the Federal Council of Churches of Christ in America, January 17, 1941, opened with a statement by its Chairman, John Foster Dulles, New York, international lawyer.

Designation of Dr. Luman J. Shafer, secretary for Japan and China of the Board of Foreign Missions, Reformed Church in America, as co-secretary of the Commission to Study the Bases of a Just and Durable Peace was announced today by the Chairman.

The Federal Council of Churches is a fellowship of nearly all Protestant denominations in the United States, embracing 25,000,000 members in 140,000 churches. It established the Commission with a four-fold purpose one of which was to mobilize the sentiment of Christian peoples to bring about a peace based on Christian principles. Since the Commission met a year ago in Bronxville it has publicized its political propositions (Six Pillars of Peace) and called churchmen to study and action to the end that they may be adopted by the United States government and ultimately by all the United Nations as the basis of world order.

* * * *

"National Radio Pulpit," one of NBC's leading religious programs, returns to the air October 3, 10:00 A. M., E. W. T., for its twentieth year after an annual Summer interval filled by "Highlights of the Bible." Dr. Ralph W. Sockman, pastor of Christ Church, New York City, will again be the speaker. Subjects of his October addresses are: "Our Date With Destiny"—October 3; "The Ceilings of Life"—October 10; "When God Reins Us In"—October 17; "The Might of Common Men"—October 24; "Living up to Life"—October 31.

"Religion in the News," another leading religious feature presented by NBC, resumes its weekly broadcasts October 2, with Dr. Walter W. Van Kirk as speaker. The program's Summer replacement was "Art of Living." Dr. Van Kirk, secretary of the Department of International Justice and Goodwill for the Federal Council of the Churches of Christ in America, again will speak of world news and its relation to religion.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

A LETTER TO FRIENDS

Editor, THE AMERICAN FRIEND:

The American Friends Service Committee should continue the administration of Civilian Public Service *only* if it can guide, counsel, inspire and train men to a fuller living for the present crisis and the chaos of the post-war world, and make us aware of the mental, physical and spiritual suffering of the world. All else is less important.

Hardly are we worthy of the attention you have given us for we are very self-centered in expressing selfish and righteous desires. We shout as though we were important people who should be heard, cared for and our wishes granted.

But there are three things you and the Service Committee can do regarding us—or that a mother can do in the education of her child. If the mother really loves the child she will carefully inspire, counsel and instruct the infant so that it will be able to cope with the burns and bruises it will get in life. And, if she deeply loves the child, she will stand by and watch the child get burnt knowing that that experience will make it grow. But you, Friends, have continued to clutch us to your breasts. Real love views a child, not for what it is——an ugly infant—but for the adult it may become. Protection from the elements does not prepare one for a crisis or the meeting of the "opposing force" which all of us must do if we will seek God and Truth.

Have parents a right, under God, to bear children if they do not feel capable of teaching them how to grow? Have you a right, under God, to sponsor us if you do not feel able to impart to us the necessary knowledge for growth?

In our search for Truth—the Presence of God—we believe that the approach of peace is the true way. But there is a great, growing "opposing force," and sometime, in the next year, decade or generation, each of us who would be true, must come in direct contact with the violence of that force. Our pathways must cross. Their way contains weapons of violence, and death might be the only choice for those who continue to want God. This is not sentimentalism, nor talk of a "boogy-man," but a cold, sharp reality which all enlightened persons know.

To find everlasting peace and truth, we must have God's love deep in our innermost heart. To meet the challenge, we must have an inner-light that will carry us through without a question of doubt. This is the purpose of life for the man who would "grow into a *larger being*," and this is what he wants every minute of the day.

Can all men in CPS come to be seen as potential holders of the Light of Love which *must not go out?* Is this how you view us, or are you more interested in our personal welfare? We hope you are not in this to shelter us by giving us what our bodies want, but for giving us what you think we should have. That is—(we trust)—the inspiration, the training that will make us bearers of the Light!

Can you help us find Truth? Find God? Can you stimulate us in a training for a life of love so that we won't fail when the test comes? Otherwise the contact with a certain element of the opposing force obtainable in a Government Camp, may be an experience that will prove a better teacher. It would certainly be a more instructive experience than the continuance of protectiveness.

To train the men in CPS for the crisis will not mean the "spiritual education" as voiced in our Colleges of Liberal Arts, but the introduction of men who will come into the camps for months at a time and teach by example. Hardly will intellectual discussions and lectures on love and non-violence and suffering be enough.

If *you* are serious about this concern, it is probable that a choice may be necessary between increased administrative efficiency and finding individuals who can teach and train in this new way of life. Are you willing to support and encourage leaders to devote their entire time to this work? If not, then *love* us enough to let us fight this out for ourselves, even if it means that our personal test must be met, and immediately seek another field wherein you may be of service.

One can't love too much! For without love, where is the suffering? And without suffering, where is the salvation? Let us open ourselves to God, whose law this is that when the test comes for us, we will not betray Him.

A CPS CAMPER.

Sent in by Douglas V. Steere.

The desire and love of knowledge has been implanted in us undoubtedly by God.

THE GREAT SIMPLIFICATION

BY SAMUEL R. PERRY

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

In these words the prophet Micah outlined for all mankind for all time the kind of conduct that pleases God. Before making this great simplification of the kind of life the Lord requires, the prophet asked some questions which have perplexed many souls: "Wherewith shall I come before the Lord and bow myself before the most high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" Now if Micah had been a strict formalist he certainly would have done some of these things. But Micah, like repentant David, saw what would please the Lord far more than "thousands of rams, or ten thousands of rivers of oil," and this was "to do justly, and love mercy, and to walk humbly with thy God."

It takes a great soul to say much in few words. He who does so is making a valuable contribution. This contribution is greatest when made in the sphere of religion, for hunger and thirst is here at its greatest. It takes a great soul to say such truths because living them comes before imparting them to others. He who falls down in living justly, mercifully, and in humility before God, will be unable to tell others very much. His words will be with hesitancy and uncertainty or what is far worse, they may be feigned. The doctrine that the ministrations of a person of unholy life are equally efficacious with those of a man of holy life is for those that accept that sort of thing. Many do not. The sacrifice that above all is of value in the sight of God is the sacrifice of "a humble and contrite heart." Micah's words in regard to doing justly do not refer to keeping within the limits of laws as prescribed by men, but refer to justice as God regards justice. For any State to "establish Justice" must include not only internal justice, but an equal regard for other nations in all respects, including equality in trade.

"To love mercy" is also a life that is large and wide, patterned after God's redeeming mercy as revealed in Christ.

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven,
Upon the place beneath: it is twice blessed,

It blesseth him that gives, and him that takes.
'Tis mightiest in the mightiest:
It becomes the throned monarch better than his crown."

Nations, as well as individuals, that do justly and love mercy, and walk humbly with God, will save themselves much tribulation and much fighting.

There is a question whether the prophet Micah was highly regarded by all the professional religionists of his day. We know that a greater prophet than Micah incurred the enmity of many priests. This greater Prophet, Jesus, was fond of the words: "I will have mercy, and not sacrifice," and used them on several occasions to confound his priestly adversaries. The tension of former days over such questions is still with us. There are today those that teach that before God has mercy he requires sacrifice. In every generation it requires courage to assert spiritual truth unacceptable to formal and creed-bound minds. But he who braves the opposition, with all its weapons of ostracism and excommunication, the unceasing misunderstandings and the frequent sense of forsakenness that comes to pioneering souls, in order to bring vital, spiritual truth to his generation, is high in rank among the prophets and saints of God. There have been many such however for which we thank God and take courage. Such souls know what one of them has expressed, that great advances in the spiritual life of their contemporaries and of following generations are due to great simplifications of the religious life. Greater contributions than these no one can make.

It is the hope of the writer to assemble a few of the great simplifications which great souls have expressed and which have changed the lives of untold millions of their fellows. Often what they have told us with joy was learned by them in the school of lonely suffering and of great travail of soul, all of which is forgotten in the joy of bringing to other thirsting souls the abiding satisfactions of "the living water," and to famished souls "the bread of life." To become acquainted with such souls in any and every age is an inspiration. It will help us, in our generation, to live effectively and gloriously, and surely this need is great.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble deed."

Redlands, Calif.

A. J. Muste Speaks on Enduring Peace

THE issues involved for insuring a lasting peace when this conflict is over are not clear today. To men who live in a generation, time seems to seep slowly through the hour glass. It often takes the test of years and even centuries to sift the grain from the chaff, and to find the lasting values.

With the vast amount of propaganda going through the magazines and newspapers and over the radio, Friends everywhere are confused as to the right methods for insuring peace. The vast majority of good American people did not want this war. Many men of authority believe that definite national policies of various nations led to war, a reversal of which would have prevented the conflict.

If there is an answer to this concern of Friends for methods to insure a lasting peace, it should be given now. It should involve the peoples of the world aside from all thought of gain or profit from a military victory.

Peace Based on Consent

In speaking before one of the Indiana Yearly Meeting sessions, A. J. Muste of New York, representing the Fellowship of Reconciliation, separated the grain from the chaff and placed his finger on very vital issues involved in permanent peace. Friends may well ponder these issues, although it may be doubtful if nations will adopt all of them.

Speaking on "The Moral and Spiritual Basis of a Just and Lasting Peace," Mr. Muste lays the groundwork not on slippery sands, but on a solid rock in saying that any such peace must be based on *consent*. Any peace that comes from a military victory will be a dictated peace. Such a peace, forced upon the people of any nation, means humiliation, the seed of future hatred and desire for revenge.

We cannot spend years in propaganda such as we now have, Mr. Muste points out, teaching men to hate one another and then suddenly turn off the faucet when the war is over and turn that hatred into love and fellowship. Human nature doesn't work that fast. Opposed to a military victory is a spiritual victory. This seems the only basis for a lasting and enduring peace. To do this the war must be brought to a close by consent and consultation. The time to do this is not a year from now or five years from now, but *now*.

As Christ Would Have Us Do

If we are to undo the harm that has already been done in the minds of people we must act now. It means offering an armistice to peoples already conquered. It means stopping war traffic through their country. It means sending a commission to see that peace terms are kept. And it means sending nurses and food to the people, once our enemy.

Any peace that is to be permanent must be a peace that provides raw materials and goods to all people. Even national leaders are realizing our mistake in the last war when the losers were robbed of possessions and left destitute, while the spoils were divided among a few victors.

A final step that we in America must take is to assume our full share in some form of world government. An immediate problem is to drive a wedge between Hitler and his people. Then, the peace we offer to Germany must give to the German people more than a Hitler victory would give them. We must above all see potential good in people. The German believes he is of a superior race. Perhaps we think we are of the superior race, that our government is the best government, that we want our way of life to be adopted by the rest of the world.

We should remember that all people have contributions to make. We must guard against assuming the attitude of the Pharisee who thanked God that he was not as other men. No one nation bears the blame for this war. All must share in the peace plans.

As someone has said, we can deal with an enemy in three ways. We can kill him or make a slave of him to prevent his rise to power again. We can let him live to fight again, or we can forgive him and take him into the brotherhood of nations. The last seems to be the only Christian way, forgiving him as God forgives us. In many ways people of the world are much alike. And while these aims and ideals may seem out of place in this world of today with its hatred and bitter fighting, trial of them may bring to the generations yet to be—enduring peace.

—*Donald McKinney.*

True religion strengthens the body, invigorates the mind and quickens the spirit.

QUAKERDOM · AT · LARGE

The Friends Central Office staff was overjoyed with an all too brief visit on Monday, September 20, from the bride and groom, Mildred Holmes Hale and William Q. Hale. Mildred Holmes Hale was assistant to Walter C. Woodward in THE AMERICAN FRIEND office for two years, and after his death carried on the editorship of THE AMERICAN FRIEND for several months. William Hale and Mildred Holmes were married on September the 11th in the First Friends Meetinghouse in Wichita, Kansas, the home of the bride. It was a wedding after the manner of Friends except in a few details. A large number of Wichita friends of the bride were present at the meetinghouse.

The bride and groom, when they stopped off at Richmond, were on their way to spend a few days in a summer cottage in New Jersey before taking up their residence at 544 Whitney Avenue at New Haven, Connecticut. William Hale is to travel for the Connecticut Cooperative Association this year, expecting to work a year before continuing his studies for the theological degree at Yale university. He has just completed a year of work at Haverford College, and Pendle Hill. Mildred Hale has been doing a year of graduate work at the Pacific School of Religion at Berkeley, California, where she has studied religious education of young people. She headed up, as practice work, a large young people's department in Berkeley. The Friends of the bride and groom at Richmond, and the many acquaintances of the bride through her work for THE AMERICAN FRIEND wish them many years of joy and service.

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Guilford College has agreed to cooperate with Civilian Public Service Camp Rufus Jones, at Gatlinburg, Tennessee, in making fully accredited college courses available to the members of the camp who wish to continue their college work in their free time.

A request from Arthur B. Little, director of the camp, listing the campers who are qualified to teach college courses and naming the courses proposed for the undertaking, was given approval by the Guilford faculty at its last meeting. President Clyde A. Milner is expected to visit Camp Rufus Jones shortly and confer with the prospective camp faculty, working out the details necessary to ensure that the courses given at Camp Rufus Jones will correspond in all respects to those offered in the same area at Guilford. The list of proposed teachers reveals that the camp has within its own membership the resources of a creditable small-college faculty, both in respect to training and in respect to teaching experience.

This more extensive program is an outgrowth of the previous academic cooperation that Guilford has offered to Camp Rufus Jones. A year ago last summer, while the camp was still located at Buck Creek, near Marion, North Carolina, a number of the Guilford faculty members collaborated in a series of week-end visits to the camp for a course of lectures and discussions on international relations.

A request similar to that of Camp Rufus Jones has come in from the CPS camp at Powellsville, Maryland; and following the general approval given by the Guilford faculty at its last meeting, further details are expected to be worked out with the Powellsville camp also.

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Roger Wilson, Executive Secretary of the British Friends War Relief Council, spoke to a large Friends Center gathering in New York City, Ninth Month, 14, at 8:00 P. M., on "Reconstruction in England During and After the War." He explained some of the appalling needs which the government programs were unable to meet, such as the needs of the weaker members of society who could not fit into the government programs and institutions. To meet this need Friends have set up hostels, and although necessarily limited in number, they are able to draw upon the C. O.'s, who are in a form of detached service in England, to staff them and have produced marvelous results. This service points the way to a continuing need for such service after the war, and Friends with their love of the individual will be able to demonstrate an alternative to war, the futility of which Roger Wilson believes the world has become convinced.

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The Industrial Department of the National Council of the Y. M. C. A. has announced the appointment of W. Glenn Roberts as director of Religious Work for its U. S. O. - Y. M. C. A. service to War Production Workers. W. Glenn Roberts is a Friends minister, having worked with the Service Committee among the coal workers of Pennsylvania. He has been in pastoral and Church Federation work in Brooklyn, New York, for the past sixteen years, and has also served as a Y. M. C. A. secretary.

NEWS OF OUR MEETINGS

The eighty-fifth anniversary of the founding of Beech Grove Meeting, Wilmington Yearly Meeting, was observed Sunday, September 26. The usual services were held in the morning, with the pastor, Arthur Barlow, giving the sermon. In the afternoon Ruth Stowe, pastor of Cuba Meeting, led in group singing; following which a letter of encouragement from Jane Carey, a former pastor, was read. A short history of the founding of the church was then read by Fay Osborne Clevenger. Svend Peterson, the new secretary of the county Farm Bureau, a native of Denmark, spoke convincingly on the movement to overcome the scourge of war.

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Wabash, Indiana, Quarterly Meeting was held September 5, with a goodly number attending from Amboy and New Holland. Dinner was served in the dining room following the morning worship service. Murray Johnson of the Union Street Friends Meeting of Kokomo, brought a very timely message on Evangelism. He stated that the law of revival is all about us, in nature, in business, in industry. He said that right and wrong are no longer clearly defined but have merged and the result is twilight. He stated further that the Friends Church is in need of a revival, and that every individual can and should have a definite experience with God. Murray Kenworthy followed, speaking on the needs of the Mission Fields, and of new missionaries being sent out to replace those who have overdue furloughs.

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The work at Piney Woods Friends Meeting, Belvidere, North Carolina, is now going forward under the leadership of Ben Millikan and wife, whose recent coming into the community has created new life and interest. The Sunday school enjoyed its annual picnic on the banks of the beautiful Chowan River. Both the interior and exterior of the church are being painted and the interior of the parsonage has been redecorated. The recent Cooperating Conference of Friends from Lower Virginia and Eastern North Carolina held at Woodland in conjunction with their Yearly Meet-

ıg was attended by a large group from elvidere. Dr. John Chappel of Marion ollege, Marion, Indiana, with his ather, James Thomas Chappel, held a eries of meetings at the Up River hurch and visited with Friends of the ommunity in August. Visitors are lways welcomed.

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John R. Wright, quarterly meeting uperintendent of Wichita, Kansas, uarterly meeting, is making a religious isit to California and Oregon meetngs, and in his absence Bertha S. umpter is acting as superintendent. ela Gordon of Alva, Oklahoma, spoke t the recent quarterly meeting at Jniversity Church. Pearl Hayes, fornerly pastor at Lowell, Kansas, has ccepted the work at Friends Chapel in Vichita. Ray and Ruth Houston have eturned to be pastors at Timber Creek. Lloyd Hinshaw is now pastor at Riverton, Kansas, and Val Bridenstine has aken the work at Cold Springs, Oklaoma.

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The Spiceland, Indiana, Friends Meeting reports progress in the work luring the past year. The annual Daily Vacation Bible School was held in June or a two weeks period, with an enrollment of one hundred twenty-five, and a staff of five teachers together with heir helpers. A deepening interest in he Junior and Young People's Christian Endeavors was evidenced by four from the Young People's group, together with their pastor, attending the summer conference at Quaker Haven. This resulted after their return in two of the group, who asked to be changed rom associate to active members, being welcomed into the church at the Sabbath morning meeting; and a third member of the group has now requested to also become an active member. Some of the Juniors were instrumental in starting a community Loyal Temperance Legion, which is meeting every two weeks.

The pastor and two members appointed by the Sunday school keep in touch with our boys in the service, whose favorable reaction is shown by he letters received from them, some of which are read at the close of Sunday school. At the monthly meeting in July, following a pitch-in dinner and a short business session, Chase L. Conover of Richmond explained the work of the CPS, illustrating the talk by moving pictures of the work being done by the boys in the camps. Our pastor, Robert D. Wilburn, has accepted the call to remain during the coming year. Plans are being made for special evangelistic services during the latter part of the year. We hope for a deepening of spiritual life and renewed interest in the activities of the church, and that many may be brought to a saving knowledge of Christ.

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First Friends Meeting of Indianapolis, Indiana, reports an occasion of special interest and delight when Dr. W. O. Mendenhall, representing the Five Years Meeting and the American Friends Service Committee spent the last week - end there. During this visit he met groups of Friends and spoke to the Lord's Day meeting. Many of the Indianapolis Friends share his concern that all Friends become ready for the great and significant opportunities that will be presented to them in the next few years.

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John C. and Wanda Harvey have begun their pastoral leadership in the College Avenue Friends Church, Oskaloosa, Iowa. They were in attendance at Iowa Yearly Meeting and rendered valuable assistance in song and in devotional services. They are giving special attention to the work of the young people of college age, who are responding wholeheartedly to the Christian Education Program. A reception was held at the beginning of the college year at the church, welcoming the faculty and new students of William Penn College. Many from the church and college participated.

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Kokomo, Indiana, Quarterly Meeting of Friends was held September 18, at New Salem Friends church. Hubert Nicholson brought a timely message on "The Cross of Christ." A social hour was enjoyed at noon when a pitch-in dinner was served. The afternoon session was taken up with business and reports from Western Yearly Meeting. The new ministers to the Quarterly Meeting are Hubert Nicholson, North Buckey Street Friends Meeting in Kokomo; Inez Batchelor, New Hope; and Clarence Ozier, Hemlock.

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A farewell reception was given by the members of Jonesboro, Indiana, Friends Meeting in honor of Bertha Day, who has served the meeting as pastor for the past four years. Her work here as pastor was a blessing to the church and community. A reception was also given at a later date in honor of the new pastor, Delmer Mock, and his family.

HAYDEN'S WHEAT GERM

Arthritis and constipation are keeping many Christian workers from being at their best. May we suggest Hayden's Caramelized Wheat Germ, rich in vitamins of the B-Complex. If your dealer does not handle, mail $1.00 direct to Hayden Flour Mills, Tecumseh, Mich., for four 10 ounce packages. Mention THE AMERICAN FRIEND.

AN EDUCATED MINISTRY

(In answer to a student asking advice about the relative need for practical service of ministers in pastorates and for their need of training; whether a young man should stay with his church or go to a seminary for further preparation.)

I think the question which you propound is quite a personal matter. It is hard to give counsel on such a problem because it is so difficult to take into consideration all the personal factors involved.

But in general I think I would answer you in about this fashion: that one has his own life to live and he can live it but once. He lives it more fully if he is adequately trained for the service that he gives. The immediate urgency is of course not so much the war, but the fact that the decades do sweep by and before one knows it he is approaching the end of his usefulness. If he lets practical considerations hold him back from his training, it lessens the total amount of effective service that he is able to give.

It does seem that now is a time of exceptionally pressing needs for ministerial leadership. But I venture the assertion that it is not one whit more difficult than it is going to be after the war has ended and the problems have multiplied.

Life's chief satisfactions come with a knowledge that we have rendered our most effective service for the greatest possible length of time.—D. C. TROXEL, in *The Christian-Evangelist.*

AMONG OUR CONTRIBUTORS

M. MARIE CASSELL — Pastor Ludlow Falls, Ohio, Friends Meeting; Chairman Leadership Training Section of the Board on Christian Education.

CAROLYN C. COX — Assistant in the office of the Board on Christian Education.

CECIL E. HAWORTH—Pastor Central Friends Meeting at High Point, N. C. and Chairman of the Christian Home Life Department of the Board on Christian Education of the Five Years Meeting.

LILLIAN WHITE SHEPARD — Editor Bible school publications and Secretary of the Board on Christian Education.

JESSE A. STANFIELD — Pastor New Castle, Ind., Friends Meeting; formerly Superintendent Baltimore Yearly Meeting.

EDITH WINES — Homemaker and wife of Leonard Wines, pastor of Friends Meeting in New Providence, Iowa.

CHRISTIAN EDUCATION BOOK - OF - THE - MONTH

"DOES YOUR CHILD OBEY?"

BY REGINA WESTCOTT WEIMAN

Harper and Brothers, New York City, 1943;

128 pp., Price, $1.25

The question which is used as a title for this book has broader implications in every home where there are children than might at first be expected. The author deals not only with those occasional moments when parents are inclined to give a curt command, but also with a constructive kind of obedience that is "one of the prime ingredients in all human living."

The author refers to the wish that "our children would *always* do as they are told," as the "great wish" of parents, and then proceeds in an orderly way to outline different kinds of situations where different kinds of obedience are desirable. There are some situations where it is necessary for the child to obey promptly and without question, some where the child may be led to see that it is better for him to do as he is asked, some where the child must accept the judgment of his parents because of his faith in them, and still others where the matter must finally be left to the decision of the child.

The discussion of these different situations will be found by parents to be enlightening and helpful in their relationships with their children. If parents could follow the suggestions outlined here, their children would likely be neither "pressed flowers" or "puppets," nor on the other hand, anarchists, delinquents or misfits.

This book is really of deeper importance to the average parent than the size of the book or the length of this review would indicate. It is a volume which parents will want to keep close at hand to read and reread in order to evaluate their parental management or mismanagement. It is not written in technical language. It is made invaluable and human by Mrs. Weiman's practical background as a mother and a family counselor.

CECIL E. HAWORTH, *Chairman,*
Department of Christian Home Life.

Nevertheless I live; yet not I, but Christ liveth in me.

There is no tyrant like custom, and no freedom where its edits are not resisted.

FOR GROWING TEACHERS

Are you a growing teacher? Do the pupils whom you have taught continue to attend Sunday school and church after they reach the age of twelve?

Dr. Erwin L. Shaver, director of week-day religious education of the International Council of Religious Education says: "There are many prices which a church pays for its poor teaching of children. At about twelve to fourteen years of age children begin to drop out of church school. One reason is the poverty of the adolescent religious education program. But another and equally valid cause is the unwise, undemocratic, and uncreative type of teaching during the early childhood period...But if his early training has been done by trained children's workers, he has come to love his school and wants to stay with it."

Teachers may gain their training in a number of ways. Not all have the advantage of attending special schools, but all can cooperate in the self-training program suggested by the Board on Christian Education and join the

FELLOWSHIP OF STUDY

READ THE TEN BEST BOOKS FOR CHILDREN'S WORKERS

Children and the Changing World, by Edna M. Baxter. Helpful in the understanding of children's needs in time of world confusion and insecurity.

Your Child's Religion, by Mildred and Frank Eakin. A book for parents and teachers—good material for group study. Full of illustrations from real life.

The Use of the Bible With Children, by Ethel L. Smither. Presents principles of teaching the Bible to children in challenging style. Help for each age level.

The Story of the Bible People, by Muriel Streibert Curtis. Bible stories well told with pertinent interpretations.

The Boy Jesus and His Companions, by Rufus M. Jones. Imaginative story of the boyhood of Jesus.

Children and Quakerism, by Walter J. Homan. Not only shows the place of children in early Quakerism but states clearly and simply the principles of Quakerism.

Teaching Junior Boys and Girls, by Mildred M. Eakin. One children's worker says this is a MUST for Junior teachers.

Teaching Primaries in the Church School, by Ethel L. Smither. Contains a great variety of helps for the Primary teacher.

Betty Ann—Beginner, by Frances Dunlap. Betty Ann—a beginner, tells what she thinks of her Sunday school. Each worker will recognize some of her own mistakes as well as her successful methods. Charmingly written.

Children's Worship in the Church School, by Jeanette Perkins. An excellent source book of worship services and materials which have been used successfully with children.

All of the above books are available in your Friends Lending Library, Richmond. A Certificate of Recognition will be given to each person who reads any four of the above books. To secure it, send a report on your reading to: The Children's Department, Board of Christian Education, 101 South Eighth Street, Richmond, Indiana.

MARRIAGES

MITCHEM - BYERLY — Miriam Louise Byerly, daughter of Edgar and Olive Byerly, to Arthur Leonard Mitchem, son of Arthur and Mary Mitchem of Marshalltown, Iowa, at Smyrna Friends Meetinghouse, during the morning worship service on Sunday, August 15. The Quaker ceremony was used.

TRAYLOR-SIELKEN—Nellie Lewis Sielken of Indianapolis, Indiana, Monthly Meeting, to Joel Traylor, on September 11, with Herbert Huffman officiating.

WILLIAMS-LOCKE—At Holloway Meetinghouse, London, England, on September 11, 1943, Joan Locke and Frank Williams, both of Friends House staff.

BIRTHS

ANDERSON—To Floyd and Carol Anderson, a son, William Luther, on August 17, at Indianapolis, Indiana.

OSBORNE—To Henry and Barbara Simons Osborne of North Weare, New Hampshire, a son, Charles Lindley, on September 9.

DEATHS

HADLEY — Elizabeth Rubush Hadley, daughter of Witt W. and Bess Rubush Hadley, on August 29, 1943, at Indianapolis, Indiana.

PRIZIE—Benjamin J. Prizie at Millbrook, New York, on July 23, in his eighty-fourth year. He was a valued member of the Nine Partners Monthly Meeting, and has served as one of the Friends representatives on the Governing Board of the Federated Church in Millbrook.

RAINS — Ethel McPherson Rains of Leesburg, Ohio, on August 16.

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

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101 South 8th Street, Richmond, Indiana

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York, N.Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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